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every student of the Old Testament should this book be studied carefully and made a part of his working library.

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JUDAICA. Forschungen zur hellenistisch-jüdischen Geschichte und Litteratur. Von HUGO WILLRICH. Göttingen: Vandenhoeck und Ruprecht, 1900. Pp. iv + 184. M. 5.60.

THIS book continues and corrects the investigations begun in the work published by the same author five years previously, entitled *Juden und Griechen vor der makkabäischen Erhebung* (1895). The four chapters that make up the work are varied in character and cover a wide field. The first one discusses the books of Esther and Judith. Esther comes from the year 48-47 B. C., and was composed originally in Greek at the instigation of the priest of the Onias Temple at Laontopolis, in Egypt. This exact date is determined by the note appended to the Greek text of Esther. The Ptolemy and Cleopatra here referred to are Ptolemy XIV. and his celebrated sister, Cleopatra VI. The fourth year of their joint rule brings us to 48-47 B. C. As for the feast of Purim, it commemorates the planting of Jewish military colonies in Egypt by Ptolemy Philometor. It is accordingly correct to say that Purim = κλήροι; but we are to think, not of the lots of an oracle, but of land-lots (*Landlose*).

Judith was written before the death of Demetrius I., probably in the interval between 157 and 153 B. C. It is the history of this period which the book really presents under the mask of ancient history. The writer's attitude toward the Hasmonean house also suits this time. In a "Beilage" to the discussion of Judith, Willrich gives his reasons for rejecting the tradition of an expedition against the Jews and their deportation during the reign of Artaxerxes (III.) Ochus.

The second chapter treats of the origin of the Hellenistic and Roman official documents in Jewish writers. The first paragraph discusses a collection of decrees and enactments which in Philo (*Leg. ad Cajum*, 28) is connected with the name of King Agrippa I. This collection included a large number of public documents gathered from all parts of the world, in part genuine and in part forgeries, favorable to the Jews. Later writers, especially Josephus, the author and interpolator of 1 Maccabees, and Jason of Cyrene, made large use of it. Most of the letters and decrees in 1 Maccabees are either forgeries taken by the interpolator from this source, or are genuine documents

changed and wrongly used. It is maintained at some length that this is true with reference to the sections treating of the *φιλία* and *συμμαχία* with Rome.

The third chapter opens with a discussion as to the extent of the acquaintance of Hecateus of Abdera and Pseudo-Hecateus with Jewish history. Pseudo-Hecateus is made to be one of the first Jewish forgers to begin operations on a large scale. He belongs to a time shortly before the composition of the letter of Aristeas, thus not to the first century B. C., as Willrich previously thought, but to the years following 33 A. D. For it was after this date, and probably during the persecution under Caligula, that the letter of Aristeas was written. Several arguments are advanced in support of this late date. The one which is considered absolutely conclusive was first advanced by Graetz, namely, the allusion to the *ἐμφανισταί* ("Delatoren," see Wendland, § 167). We hear of measures against such persons first under Tiberius in the year 33.

In the last chapter Jason of Cyrene and 2 Maccabees are taken up. Jason is made to be the prince of Jewish forgers. The epitomizer of 2 Maccabees used not only Jason, whom he often changed and greatly abbreviated, but other sources as well. In the story of the martyrs he drew from 4 Maccabees. Jason used Agrippa's collection of documents and also 3 and 4 Maccabees. This last-named work comes from the age of persecution under Caligula. Thus 2 Maccabees is later than 3 and 4 Maccabees, and Jason wrote at the earliest under Claudius. Second Maccabees comes from the last half, or rather the last quarter, of the first Christian century, at the time of the great war under Vespasian. From the later writing of Joseph ben Gorion and from the Arabic Maccabees, which was dependent on Jason, we can gain information as to the content of his work.

This book of Willrich's has received, it seems to me, more attention than it deserves. Its fundamental hypotheses are drawn almost entirely from the thin air of imagination, but once introduced they are used with the greatest confidence. The evidence for an Agrippa collection of letters and enactments of the nature advocated is extremely meager and unsatisfactory. The elaboration in the latter part of the book, which space forbids us to consider in detail, does not remove the improbability of his view that so much of the Jewish literature arose from forgery within so short a period in the first century A. D. Investigations of literary phenomena elsewhere have shown that such writings do not grow up thus and gain acceptance without basis in fact or in

tradition. The assumption that the legend of the Septuagint first came at so late a date from the imagination of the writer of Aristeas will commend itself to few who read the author's exposition of this view. No doubt in his next book Willrich will say of many of his present positions what he now says of some put forward in his earlier work, that they were held *sehr mit Unrecht*.

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STUDIEN ZUR ENTSTEHUNGSGESCHICHTE DER JÜDISCHEN GEMEINDE NACH DEM BABYLONISCHEN EXIL. VON ERNST SELLIN. 2 Bände. Leipzig: Deichert, 1901. Pp. iv+302; iv+199. M. 10.

THE first of these studies, and by far the longer, as it occupies the whole of the first volume, is devoted to the identification of the Servant of Jehovah in the so-called Ebed-Yahweh passages of Deutero-Isaiah. The author had already dealt with this subject in his work *Serubbabel*, 1898, when he reached the conclusion that Zerubbabel was the Servant. Subsequent investigation, induced in part by the trenchant criticisms of his earlier work, have led him to modify his conclusions. In the book before us he goes over the ground most carefully, considering at each step the views of the most important recent writers on the subject, and step by step building up a theory which he hopes will prove acceptable to Old Testament scholars.

The first point to be settled is whether the Servant in the Servant passages, Isa. 42: 1-4; 49: 1-6; 50: 4-9; 52: 12-53: 13, is individual or collective. Here he decides most positively, and, as I think, correctly, in favor of the individual interpretation. The descriptions of the function and of the work of the Servant are so individualistic in their character, and he is so definitely distinguished from the people as a whole, and by his very anonymity in these passages stands out in such marked contrast from the people, that Budde's¹ brilliant argument has not persuaded me to adopt the collective view. The mention of Israel, Isa. 49: 3, is clearly a gloss, as is shown by the fact that it disturbs the meter and is difficult to construe (p. 16), while Budde's attempt to force Israel into the text of 52: 12 by reading *ישראל* for *ישכיל* can hardly be regarded as successful.

In his second chapter Sellin seeks to prove that the Servant is not a future nor yet an ideal person, but an actual contemporary of the

¹ AMERICAN JOURNAL OF THEOLOGY, 1899, pp. 499-540.